

ANTIQUARIAN NOTES:

MAINLY OF MEN AND MATTERS

CONNECTED WITH THE

CHURCHES

ON THE ROLL OF THE

NATIONAL CONFERENCE.

FOUNDED A.D. 1882.

1905.

VOL. III.

PART 31.

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GRAVE OF THEODORE PARKER IN FLORENCE.

Sketched 1905. H.M.V.

Inscription:

THEODORE PARKER,
The Great American Preacher,
Born at Lexington, Massachusetts,
United States of America,
August 24, 1816,
Died at Florence, Italy,
May 10, 1860.

His name is engraved in marble,
His virtues in the hearts of those he
helped to free from slavery
and superstition.

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The Old Protestant Cemetery of Florence.

The disused Protestant Cemetery of Florence lies outside the Porta de' Pinti, in the eastern suburbs of the city. The recent demolition of the fine thirteenth-century walls of Arnolfo di Cambio has left this spot exposed to view, and it now stands surrounded on all sides by broad, dusty boulevards, from the midst of which it rises, with its ivy-clad walls and its sombre cypresses, like some Island of the Dead amid the busy, surging life of a modern and prosaic quarter of Florence. The place is neatly kept, and amongst its crowd of white marble tombstones pink and red China roses bloom, *more italiano*, throughout the year; whilst in springtime the grey-blue Florentine iris, the snowy spiræa, and the fragrant masses of banksia transform this tiny graveyard into a veritable garden. As the visitor passes along the central

alley of the cemetery he will quickly note on his left the conspicuous but unlovely sarcophagus of Elizabeth Barrett Browning, and a few paces beyond it the plain inscribed slab above the remains of that illustrious but unhappy wanderer, Walter Savage Landor, who found his beautiful Florentine villa "so hard to keep, yet harder to resign." Close beside Landor rests Arthur Clough; and in the quiet north-east corner stands the monument of Theodore Parker, a pseudo-classical obelisk of Carrara marble, with a medallion portrait in low relief encircled by a laurel wreath. Rose-bushes and clumps of lilies and iris have been planted upon the grave itself, which is shaded by a group of fine old cypresses. From a grassy lawn above the tomb there is a distant view to the north of the summit of Monte Morello, the nearest peak of the Apennines, which stands out distinct against the sky in the crystal-clear atmosphere of Tuscany,

"dove l'humano spirito si purga
E di salir al Ciel' diventa deguo."

Florence.

HERBERT M. VAUGHAN.

Dr. Davies, Ffrwdvâl.

The following bit of autobiography is printed from the original manuscript in Dr. Davies's handwriting,

which was found amongst the papers in his desk after his death. For its loan we are indebted to Mr. John Davies, Lampeter. Principal Evans adds a valuable note to the document.

Revd. William Davies D.Ph. was born at Pantysgyfarnog in the Parish of Llanycrwys in the County of Carmarthen March 20th 1805. Had his Preparatory Education at Castell Howel under tuition of the Rev. D. Davis. Entered the Presbyterian College Carmarthen in 1826. He kept school for six months previous to his entering College at Ffaldybrenin in his native parish and also during his College vacation in the following summer.

After leaving College in June 1830, he commenced his labours as an Independent minister at Coverack, Port Hallow and Helford in Cornwall, in July of the same year. Was ordained at Helford on St. Peters Day (June 29, 1832) was obliged to give up his pastoral charge owing to ill health. Left Cornwall July 7: 1834 and came to stay few weeks with his friends in Wales and his health improved so much that he was able to open a grammar school under the Name of Ffrood Vâl academy in the following Winter. Continued this Grammar School for twenty years and was very successful. Removed from Ffrwdfal and Discontinued the grammar school there Dec: 19: 1854. And

opened another Grammar School within seven miles to Carmarthen under the name of "Derwyn College," January 9: 1855. Left Derwyn in June 1856 and was appointed Heb: and Mathematical Tutor of the Presbyterian College, Carmarthen on the 20th of the same month.

About the year 140 he commenced preaching at a private house near Lampeter, continued his ministration there till he was appointed Tutor of the Presbyterian College, when another individual succeeded him and this year a neat little chapel was built and opened for Divine worship. This chapel did not belong to the County Association till this year.

He was very fond of Reading while a child, and his only eminence consisted in his tact as a teacher which was well known for a quarter of a century in this county and the neighbouring counties.

The manuscript autobiography of Dr. Davies (prepared in, apparently, 1859) contains information about his birth and first settlement which is at variance with the printed notices of him. But the date of birth is confirmed by an entry in the diary of my father, who moreover gives Sunday, Dec. 11th, 1859 (between 8 and 9 p.m.), as the date of death, in contradiction of all the authorities, except *Christian Reformer*, 1860, p. 124.

During his Cornish ministry, Dr. Davies appears to have lived at Truro. The private house near Lampeter, in which he preached from about 1840 to 1856, was Parcyrhos, in the parish of Pencarreg. Both here and afterwards at Carmarthen—where he occasionally took duty for the Principal of the College at Parkyvelvet Chapel—he gave ample evidence of latitudinarian sympathies; but I can find no confirmation of the view recently put forward that he was a Unitarian. My mother, who well remembers what was said and thought of him, regards the dispositions which he made for his funeral as conclusive proof to the contrary.

His student period at Carmarthen was 1826-30, five years, during the first of which he was on his own foundation, *i.e.*, without assistance from College funds. His degrees of M.A. and Ph.D. were obtained from Germany in 1842. A few years ago I saw the diploma in the possession of the late Alcwyn Evans. A good account of his school at Ffrwdvale will be found in the Report of the Welsh Education Commission of 1847 (Appendix, p. 227). For other details relating to him, cf. Rees and Thomas's *Hanes*, iv., pp. 95-6; Jones's *Geiriadur*, i., pp. 200-1; *Enwogion Cymru*, pp. 246-8 (plagiarised in *Ymofynydd*, 1870, pp. 433-36).*

March 2, 1905.

WALTER J. EVANS.

* My father, then its editor, evidently accepted it as an original contribution, and corrects one of the statements in a foot-note.—G.E.E.

Extracts from Diaries and Letters of Professor David Lewis Evans.

No. 1.

During his life of ninety years Professor Evans (d. 1902) kept, at least from 1846, a diary in which he noted passing events, the work of his academics, duties at the Presbyterian College, and ministerial engagements. When he settled at Colyton, Devon, in 1849, he began to write long letters regularly to his father and sisters, living at Ffynon Inglis, Llanybyther. About a hundred of these, written in Welsh, were preserved in the old homestead, and have been carefully translated* into English. In addition to these, a number of letters addressed to Professor Evans by his old students, brother ministers and professors, and friends, are forthcoming, all arranged and indexed in volumes. Although the time has not yet arrived to make many of them public, still a section, made after careful consideration, may with advantage and interest be committed to the safe keeping of print.

The College lecture registers, and his volumes of *Ymofynydd* editorial notes, also contain much of interest, and often throw no little light upon matters of moment in the time covered by them.

* By Mr. David Jones (*Ifonfab*), Aberystwyth, see p. 41.

In view of the autobiographical fragment by Dr. Davies (p. 142), the following extracts from Professor Evans's letters as to his appointment by the Presbyterian Board may fitly follow after his old friend's MS.

[To his father.]

Colyton, 29 March, 1860.

I am now going to tell you a secret, and you must keep it till you hear more of it. Dr. Davies, of Ffrwd-y-vale, is dead. He died about the end of last December; he was a professor at Carmarthen. About a month after his death, Dr. Lloyd wrote to ask me if I would accept an offer to come as a professor to Carmarthen to succeed Dr. Davies; if I would, I should hear from the Board in London. There was no doubt in his mind that I should have the office. After seriously thinking over the matter, I wrote to tell him that I would raise no objection to filling the professorship at Carmarthen, if I had an invitation from the Board.

About a month ago I received a letter from the Board informing me that the Secretary† had made enquiries regarding me, and that he had heard from various sources that I was an exceedingly competent man for the post, and inviting me to become a candidate ("neu yn ddeisyfwr" explains this word) for it.

† Rev. T. L. Marshall, now living in retirement at Bath.

If I became a candidate, in his opinion as the Board's secretary, I stood a great chance of being elected by the Board. At the Secretary's request then, I sent an application to the Board as candidate. I have not heard more of it, other than that there are two or three other candidates for the post. I am not very sanguine of success. If I fail, it will not be a disappointment to me. I believe, but am not yet certain, that somebody has written to the Board, petitioning it not to give me the professorship; therefore I am not hopeful of success, and don't you be so either. . . . If I get the office, I shall owe it to Dr. Lloyd, which is rather peculiar, for we did not agree very well when I was a student;† but Dr. Lloyd knows that there is not one amongst the Unitarians at present better able to teach Hebrew than I am. If I be elected, I will do my utmost to improve the College.

[To his father.]

Colyton, 7th April, 1860.

I was beaten in the contest for Carmarthen; another|| was elected, against the opinion of Dr. Lloyd and others on my side. Interest is everything in a contest of this

† One day in 1839, during his last year at College, my father mistook Dr. Lloyd for one of his fellow-students, and leaped on his back as the Principal was descending the stairs from the library, who took the incident in very good part, merely remarking: "Somewhat weighty, sir!"—G.E.E.

|| The Rev. Stephenson Hunter, who had then been for thirty years minister at Wolverhampton.

kind, and the one elected had more friends on the Board than I had. But it will do me no harm to wait. Perhaps I shall have another opportunity before long.

Three years later, a letter was received at Colyton Parsonage, from the Secretary of the Board, desiring Mr. Evans to attend the meeting of the Board on Monday, the 2nd Nov., 1863. Leaving Colyton at the close of his morning service, he arrived in London that night at 10 o'clock, stayed with Mr. Marshall at Brixton, and on the following day writes to his wife, telling her :—

I have been to-day unanimously appointed the professor of Hebrew and Mathematics at Carmarthen; and must remove there at the beginning of January.

Mr. Marshall, in conveying to Mr. Evans the formal resolution of the Board, wrote that—

The Hebrew instruction includes Chaldee with any of the senior classes, which may be capable of advancing so far, and the Mathematical department includes sufficient instruction in Mathematics, Natural Philosophy, and Astronomy to prepare students for the examinations for the B.A. of the London University.

On the 13th January, 1864, Professor Evans began his duties at the college.

(To be continued).

John Milton.

On Sunday, the 8th of November, 1674, all that was mortal of John Milton was interred within the precincts of the historic church of St. Giles, Cripplegate. Nearly two and a half centuries later, on Wednesday, the 2nd of November, 1904, near the spot where he was laid to rest, Lady Alice Egerton—a descendant of that Earl of Bridgewater for whom the masque of “Comus” was written—unveiled London’s first statue to perpetuate Milton’s memory.

The statue, which is of bronze, is the work of the exceptionally skilled hand of Horace Montford; it was presented to the City by John James Baddeley, Deputy of Cripplegate Without Ward, and an antiquary of good repute. For the likeness of the poet, the sculptor relied upon a bust by Pierce, which was sculptured about 1654, and which is now preserved in Christ’s College, Cambridge.

The stone pedestal was designed by E. A. Rickards; on the western side is a bronze bas-relief representing an incident in “Comus,” while on the eastern side is a panel which portrays the expulsion of Adam and Eve from the Garden of Eden. The archangel Michael is depicted in the background obeying the will of God, his mien, though stern, at the same time expresses com-

passion. The presentment of the great epic poet stands above in an attitude of invocation, seeking divine assistance upon the commencement of his task of writing the most sublime poem in the English language. Below, at his feet, on the front of the pedestal, is an embossed bronze tablet which bears the following inscription:—

MILTON.

1608 — 1674.

Buried within this church.

O Spirit . . . what in me is dark
 Illumine, what is low raise and support :
 That, to the height of this great argument
 I may assert eternal Providence
 And justify the ways of God to men.

—“Paradise Lost,” Book I.

E. VINCENT WAREING.

Presbyterianism in Caermarthenshire.

A.D. 1710.

(Continued from p. 138).

*LLANLLWNI. Here is an Anabaptist Meeting
 consisting of about 40 persons.*

In the MS. *Diocese Book, 1715*, we get the entry:—
Families, 140, 75; f. Presb. 5; f. Anab. 1; nulli R. C.

LLAN SAWEL. There are about 40 Presbyterians.

The register of the Calvinistic Methodist Chapel here gives 1749 as the year in which the congregation was founded, *i.e.*, thirty-nine years after the Archdeacon made his visitation.

LLANYBRE. The present *Impropriator* is Mr. Champion, of the Inner Temple, since the Civil Warre 40s. a year was paid by the *Impropriator*, as I am informed, to a minister for reading prayers here; upon the *Impropriator*'s withdrawing the salary prayers were neglected to be read here, and the Chapel was suffer'd to decay. After it was decay'd, William Evans, who has the care of the Seminary of Dissenters at Carmarthen, is said to have taken a lease of the *Impropriator*, at the rent of 10/- a year, or under; upon which by contribution from the Presbyterians it was repair'd, and by them, for the space of about 10 years, has been kept in repair, and made use of for a conventicle. There is an old fellow, now clerk of Llan Gynnog, who told me that since King Charles' Restoration Sr. Griffith (so formerly were the ministers in Wales distinguished) read the Common Prayer at Llan-y-bre. This Sr. Griffith at that time was minister of Llan Gynnog, Llan Stephan, and Llan-y-bre. Most of the parishioners go to the Meeting in the Chapell, but when there are sermons at Llan Stephan, some of them go to church.

In Dr. John Evans's lists, 1714—1729, we find noted :
Llanybru. Thomas Morris, 400. 6.

LLANYBYDDER. *There is a meeting-house of Presbyterians and Independents ; these joining together with those that come from the neighbourhood are, at a full meeting, above 100.*

LLAN-Y-CRWYS. *About six months since* a Presbyterian meeting-house was set up here ; when there is no sermon at Church most of the people go to the Meeting ; and when there is a sermon, from 40 to 50 frequent the Meeting-house. The last minister was removed for marrying clandestinely. He, for many years, kept an ale house that stands upon the Church-yard, and has been known to break off service to attend upon the customers that came to his house on a Sunday. I am told that he did so to wait upon Mr. Cornwallis of Abermarlais.*

The register of the Independent congregation here begins in 1765, and says that the church was founded in 1749.

LLAN-Y-GAN. *A conventicle : those that come to Church go some times to the Meeting. At Kil-y-maen Llwyd there are four professed Anabaptists, and ten Presbyterians. There are some Presbyterian families here.*

* January, 1710.

LLAN-Y-NIO. *There are 4 Presbyterian families in this parish.*

Since the publication of this MS. began, Principal W. J. Evans, M.A., has placed at the Editor's disposal his extracts referring to the registrations of meeting-houses by the Caermarthenshire Quarter Sessions, which he recently made from the oldest extant minute book, January, 1748—July, 1752. The following entries pertain to the places already mentioned by Archdeacon Tenison:—

BETTWS (p. 122). *Jan. 11, 1748.* *Ordered that the house of Hopkin John, called Argoed in the parish of Bettws be registered a place of religious worship for dissenting protestants, and that a certificate be given thereof.*

LAUGHARNE (p. 135). *Jan. 10 [1749].* *That the house of Christopher [Mends], and William [Mends] situate in the town of Laugharne be registered as a House of Religious Worship for Protestant Dissenters.*

July 16, 1752. *That the new house lately built on the Strand in Laugharne be registered as a place of public worship for dissenting protestants.*

LLAN DEILO FAWR (p. 137). *Oct. 10, 1751.* *That the dwelling house of Thomas Edwards in the town of Llandilo vaur be registered as a House of religious worship for dissenting protestants.*

LLAN FAIR Y BRYN (p. 137). Jan. 11, 1748. That a new house in the village of Llanvair ar y bryn, be a place of public worship.

(To be continued.)

Register of the Octagon Chapel, Liverpool, 1762—1780.

(Concluded from p. 140).

1775.

Samuel Boardman, s. Samuel and Mary Boardman,
b. 18 April, bap. 14 May by
Nicholas Clayton.

witness, Samuel Boardman.

1775.

John Taylor, s. William and Jane Taylor,
b. 23 September, bap. 15 October by,
Nicholas Clayton.

1775.

Robert Alexander, s. William and Esther Alexander,
b. 19 October, bap. 21 November, by
Nicholas Clayton.

1775.

William Cropper, s. Thomas and Sarah Cropper,
b. 21 October, bap. 13 November by
Nicholas Clayton.

witness, Thomas Cropper.

1780.

Charlotte Cropper, d. Thomas and Sarah Cropper,
 b. 21 September, bap. 19 November by
 Nicholas Clayton.
 witness, Thomas Cropper.

The above entry made after the dissolution of
 the congregation.

Jas. Boardman.

1764.

Ann Drummond, d. John and Elizabeth Drummond,
 b. 22 February, bap. 6 March by
 H. Kirkpatrick

[End of the Entries.]

Iolo Morganwg.

Extract from a letter, in the collection of the Rev. Rees Jenkin Jones, M.A., Aberdare, and addressed to his father, *Mr. John Jones, Student at the College, Lammash Street, Carmarthen*, by the Rev. John James, Gellionen.

Fardre, 21st Nov., 1826.

.... *A second edition of Iolo's Psalms is now in the press, and they are expected to be ready for delivery by New Year's Day. I have engaged to advance a considerable sum of money on their account, before Mr. T. Williams consented to go to press; and part of which I have already paid.*

